

BE THOU TRUE.

Care not what others say,
Be thou true!
If they gossip to betray,
Be thou true!
Be consistent and do right,
For the truth make a good fight;
Do what thou dost with all thy might;
Be thou true! Be thou true!

Let thy love be sincere—
Be thou true!
Only God hast thou to fear;
Be thou true!
Since our joys must pass away
Like the dewdrops or the spray,
Wherefore should our sorrows stay?
Be thou true! Be thou true!

Friendship's very hard to find,
Be thou true!
True love is not always blind;
Be thou true!
Time at last makes all things straight,
Let us not resent—just wait—
But not trust too much in fate.
Be thou true! Be thou true!

Like the summer's fragrant flowers,
Be thou true!
Like the April's coming showers,
Be thou true!
Like the mountain looking high,
And the river rolling by—
Like the blue and arching sky.
Be thou true! Be thou true!
—Wallace.

—Philadelphia Times.

VISIT TO SALT LAKE.

SAN FRANCISCO, Cal.,
August 8th, 1875.

The scenery all along, and through Weber Canyon, is wonderfully grand. Across trestle bridges, over the Weber River, winding along the mountain side, past the serrated rocks known as Devil's Slide, consisting of a series of narrow slabs rising up like tombstones to the height of 50 to 200 feet, through a tunnel of 550 feet and across a beautiful valley beyond, then dashing into wilder scenery and over a bridge 50 feet above the rushing waters of the Weber, we now enter the Great Salt Lake Valley; and what a contrast! A fertile plain, flourishing agriculture, land abounding with riches—the sudden transition is like emerging from imprisonment to liberty, from the terrible to the beautiful, from stupendous power and frowning peril to a sense of security and the assurance of gentleness and love. To look upon the awfully grand generates the emotion of fear and a sense of infinity in the contemplation of almighty power; but to view the beautiful—the sweet landscape, the lovely plain, the cultivated fields, and the tidy, well-ordered mansions of plenty, inspires the spirit of love and generous sentiment; for here it is seen that the good Creator has spread out before us facilities for human sustenance and the opportunities for steady improvement and favoring development. But we must hurry on. Arrived at Ogden, we perceive evidences of some business activity. Here is the junction of the Union and Central Pacific roads. The distance to San Francisco is 882 miles. The place has about 4,000 population, three-fourths Mormon. Ogden presents an air of thrift and permanence, as though it were built to last, and people were settled here to remain. We take the train for Salt Lake City, distance 36 miles. The day is beautiful; the scenery is charming. Here is Salt Lake—the road runs along its banks for a distance.

Arrived at Salt Lake City, we stop at the Mormon hotel, known as the Townsend House. The city is situated at the foot of a spur of the Wahsatch mountains. The location is delightful. Snow-capped mountains, 15 and 18 miles distant, are clearly seen with all their distinctive outlines. The city is set as it were in a basin, and under the shadows of great mountains. Brigham Young certainly had an eye to the beautiful in selecting the site. The city is admirably laid out; the streets are wide and at right angles, with running streams on either side of these avenues. The water is brought from the mountain creeks, and, after supplying the city and irrigating the adjacent country, it is carried off into the river Jordan below. Salt Lake City has a population of about 25,000, of which 20,000 are Mormons and 5,000 Gentiles. There are fine business blocks and imposing private mansions. The activities of trade and industry prevail as in our most prosperous towns of the East; all the institutions and ways of

bustling city life are here apparent. The people, Mormons and all, bear the common characteristics of our American life and civilization, and the Yankee way of doing things and driving ahead prevails as in Troy and in other wide-awake places.

Visiting this Mormon Zion for the first time, I may say that I am impressed with the religious zeal, or as it would be characterized by most of us Gentiles, the persistent fanaticism and earnest superstition of the Mormon people, as well as with their industrial achievements and business enterprise. This valley was all a desert waste prior to their settlement here in 1847; now there is a flourishing, rapidly growing city, and through the agency of irrigation barren lands have been made fertile, and for miles around the country presents all the richness and blooming thrift of skilful garden cultivation. The yield of crops is remarkable—wheat 30 to 50 bushels to the acre, and other cereals in proportion, with grass heavy as it can stand. There are some 300 canals, extending a length of more than 400,000 rods and irrigating upwards of 175,000 acres. The cost of these canals, including dams, is put down at \$2,000,000, and other canals, of the estimated cost of \$600,000, are now being constructed. All this in the vicinity of Salt Lake City. But there are many thrifty villages springing up in various sections of the Territory, and mining, agricultural and manufacturing enterprises are working out material wealth and developments on all sides. The railroad enterprises, too, are worthy of note, embracing the narrow gauge, known as the Utah Northern, from Ogden to Franklin in Idaho, at the head of Cache Valley, 75 miles, passing through a rich agricultural region inhabited almost wholly by Mormons; the Utah Central from Ogden to Salt Lake City, 36 miles; the Utah Southern, 76 miles to York City—now only a hamlet, a city in embryo—to be continued, as now contemplated, through the Territory to Los Angeles, 500 miles to Southern California, thus avoiding the heavy grades of the Sierras; the Utah Western (narrow gauge) running along the south end of Salt Lake to the mines of Ophir district and Dry Canon, and to be continued west—twenty-five miles now being completed; Bingham Canyon railroad (narrow gauge,) commencing ten miles from Salt Lake on Utah Southern road, and connecting with mines of Bingham Canyon west, distant sixteen or eighteen miles; at same point, another narrow gauge, fifteen miles, through Cottonwood Canyon to the Celebrated Emma and Flagstaff mines. Still further south from the Southern Central road, 33 miles from Salt Lake, a narrow gauge running east up to the American Fork mining district, fifteen miles; the Coalville narrow gauge, running from Echo on the Union Pacific to the coal mines of Coalville, eight miles; horse railroads or tramways in Salt Lake City, eight to ten miles. Here are 248 miles of railroads in the territory, all completed within the past six years—all Mormon enterprises with the exception of the American Fork and Bingham Canyon narrow gauges of about thirty miles in length.

EFFECT OF RAILROADS.

If the effect of railroads as great civilizers of the age is to be to root out the "peculiar institution" of the Latter-day Saints, then it must be seen in the light of the facts before us that the Mormons have themselves established, as they are still extending, the agency for the extirpation of the element in their religion that we Gentiles do most earnestly object to and denounce as a grievous evil. And this suggests the inquiry whether the forces of our civilization, brought to bear by railroad communication and consequent commercial interchanges, as well as social attrition and Christian example, may not prove far more potent and effective in accomplishing moral, religious and social reform than any attempted enforcement of penal statutes against the doctrines and usages of a great community. For one I would apply law with all its stringency for the punishment of conscious, wanton crime. But the evil of a great community, hurtful as it may be, yet still upheld as a religious element under the sanctity of church approval, as with the Mohammedans and Mormons, cannot, in

the judgment of many good, sound, and enlightened religionists and statesmen, be crushed out by the pains and penalties of law armed with the hand of violence; while the influence of association, the civilizer of railway communication, and the force of a just social system, under the inspirations of generous charity and the influences of kindly teachings and conscientious example, will steadily and surely work out thorough and radical reform. The Mormons have certainly effected remarkable material results in this valley within a quarter of a century; they have made the very desert to blossom like the rose; they are here in this Territory, 120,000 strong, for most part stalwart, vigorous and very industrious men and women, with a leadership possessed certainly of great practical ability; they are here from nearly all quarters of the globe, settled down in their avocations of industry, and as with other church powers that might be named, yielding reverential obedience to their church as the religious authority that to them is infallible. And their numbers are constantly increasing, increasing by thousands yearly, from immigration. They cannot, whatever Congress may say, be cast into prisons and punished for social delinquencies; they are too numerous for that, even were such a policy advisable.

I am firmly persuaded that objectionable and repugnant as one tenet of Mormon doctrine is to us and our civilization, the error, the offense, the crime as we regard it, cannot be wiped out and destroyed by a simple legal crusade; that has been tried and has failed. I will not longer dwell on this theme. It suggests discussion far beyond the limits of newspaper correspondence, and touches the philosophy of life and the faith underlying religious sentiment and conviction, which the ablest publicists have failed to render entirely clear. But we may be safe in founding actions and determinations upon the golden rule, and bearing "good will to men" rather than hatred and all manner of evil. I have hope for this people, because I have faith in humanity; I have hope for them because they constitute a part of our people, and now that they are no longer isolated, they must come under the influences which mark our common civilization. I have hope for them because of what they have accomplished in a material sense, showing that thought and progress are working revolution here as elsewhere on this great continent. But above all, I have hope for them because I believe them to be earnest and honest in their intentions—I speak of the masses with them as I would of the great body of the people with us who, whether conscious or unconscious of the fact, are under ever increasing educational influences that must bear the fruit of righteousness, in higher and nobler living.

We attended Sabbath services at the great Tabernacle. The audience must have numbered full five thousand people, two-thirds women and children. Elder Taylor, one of the apostolic twelve, preached. He is a man of not a little educational culture, and when aroused speaks with something of the fervor of real eloquence. He dwelt upon the uses of tabernacles, the duty of building temples to the Most High, the achievements of God's elect, the Latter-day saints, in one of the outlying provinces of the Mormon Zion, and the favorable signs and promises for the church there and elsewhere. The choir of 100 sang very well indeed; the great organ, the largest or next to the largest in the country, was admirably played; the opening and closing prayers by two of the apostles were after the manner of prayers generally, with special supplications, however, in behalf of Brigham Young. The ceremony of the Lord's supper was observed, the apostles dividing the labor of breaking bread and distributing it, with water substituted for wine, among the people. There is no previous preparation by Mormon preachers—so I am assured; they speak as the spirit moves. A view of the audience presents a motley picture. It is at once seen that the great mass are of very humble life, and inured to toil. Scandinavian and English countenances largely prevail. The women, the older portion of them especially, are dressed and bonneted in the queerest styles imaginable—scarcely half a dozen alike—while some of the younger females are

gaily rigged out with the prevailing fashions. I should not say from my observation that these people are characterized by a very high order of intelligence, but there was an expression of devoutness, of faith, of solemn reliance upon their religion, a simple, sincere self-dedication to it, even though martyrdom should come, that would be likely to impress any intelligent observer. A great many of the audience, men as well as women, bore the appearance of poor people, overworked and broken down; but then if we should gather into our own churches, a full representation of the working classes, the sons and daughters of toil and the victims of improvidence and poverty as well, I am not sure that this great Mormon audience would compare unfavorably with them in appearance. It is a fact that one half of the world does not know how the other half lives, nor does it know how it would appear in all its protean phases if it could be brought together once for observation. But in this immense tabernacle of the Latter-day Saints, on a Sunday may be seen a fair representation of the Mormon world, from high to low, and a curious and novel sight it is for one who cares to study forms and faces, styles of dress and the manifestations of religious feeling.

THE TEMPLE.

We visit the Mormon Temple near the great Tabernacle. It is not yet one-third completed, but enough is done to show the architectural plan, which, if carried out to completion, will furnish an edifice both costly and magnificent. The building will be of fine Utah granite, with elaborate ornamentation and finish, and 99 by 186 feet in dimensions.

A drive about the city presents some fine views of mountain and valley scenery; there are not a few handsome residences and a number of elegant mansions with beautiful grounds and gardens. Brigham Young has forty-nine living children, and they have the credit of bearing the palm in the matter of personal comeliness. We were introduced to several of them, and they well sustained this reputation. One of the sons has just graduated at West Point—with considerable honor, standing number four in the class. The Mormons claim that their educational system is very thorough, and they point to this young gentleman as an illustration, his preparatory studies for West Point having been made in their schools.

On invitation of Mr. Dillon, president of the Union Pacific railroad, and President Brigham Young—the latter is always addressed as president—we accompanied a party consisting of those gentlemen and several prominent Mormons, with quite a number of ladies, wives and sons and daughters of the latter, on a special excursion over the Utah Southern railroad to York city, the present terminus of the road, 75 miles distant. The road runs along the river Jordan a distance of some 40 miles to Utah Lake, and thence 35 miles further south to the terminus. All this region is susceptible of successful cultivation if properly irrigated; but a large proportion of the country at the present time is deprived of the fertilizing element, and the lands appear arid, as they are useless for any other purpose than that of grazing. Here and there, however, private enterprise has tapped the mountain streams and irrigated some sections that stand out in contrast, fertile and blooming, and bearing evidences of prosperous agriculture. A few villages and hamlets on the route also indicate the efficiency of Mormon industry in building upon waste places, and forcing mother earth to yield abundance, where heretofore barrenness had prevailed. The river Jordan is the outlet of Utah lake, which is 30 miles long, 15 miles wide, and 300 feet above Salt Lake, thus forming a natural reservoir, from which it is possible to irrigate the entire valley below. The waters of this lake are carried by the Jordan into the Salt Lake, a distance of 40 miles. In good time, and with the increase of population that is inevitable, all this region, much of it now lying waste, will be redeemed from barrenness, and converted into rich and fertile farming lands.

We had the opportunity of free conversation with President Young and other prominent Mormons. Among the number who have attained a conspicuous business prominence is John Sharp, who has

been dignified with the office of bishop. To him is largely intrusted the railroad interests of the Territory, and he is made a leader of other business enterprises of prominence. He is sharp in intellect as well as name, diplomatic, sagacious, and socially very frank and cordial. Sharp is a Scotchman, 53 years of age; he was a coal miner at home, and most of his days until he was 27 years old, were passed plying his vocation underground. He joined the Mormons, and emigrated to Utah 26 years ago, commencing work here as a quarryman. Observing his business abilities, President Young advanced him to responsible trusts, and largely through his agency the railroad and other important improvements in the Territory have been consummated. Besides discharging the duties of his important and exacting business avocations, Bishop Sharp devotes some time to spiritual interests, and preaches on Sundays to the faithful in his Ward at Salt Lake City.

Brigham Young is not the brusque character I had pictured in my own mind, based upon impressions received from his reported roughness of speech. He is a mild-mannered man in appearance and in conversation, modest in demeanor, and without apparent haughtiness or high pretension in manner. The tones of his voice are modulated to a low key. He speaks slowly, evidently weighing well his words, and is not at all dogmatic in his methods of speech.

He is certainly a remarkable man, and that impression grows upon one more and more as conversation proceeds. Good or bad, whatever may be his secret motives, of this fact there is no doubt: Brigham Young has the unlimited confidence of his people. All of the Mormon expressions are in his praise; not simply the leaders interested with him in church propagandism and in the enjoyment of the dignities of the hierarchy, but the common people, the humble followers, all, from high to low, men, women and children, so far as we heard them express themselves—and we conversed with a great many—speak in terms of highest eulogy of Brigham Young and his works. It cannot be that fear of the rod induces this general, if not unanimous, expression; for in that case there would be a great many grumblers who, in under tones at least, would make known their judgments and grievances. There is no doubt about it, the man has managed to win the love and retain the confidence of his followers. In one sense that makes him great, because he is a remarkable governor of men. Whether he governs wisely and well, is quite another question; but his will does certainly govern large masses of people. There are others in the priesthood of larger culture, and who make better and smoother speeches, as we judge speeches from a clear standpoint of logic; but they, too, yield the palm to him, even if by the wave of his little finger he indicates a purpose or suggests a plan of operation. Boldly and with apparent frankness, notwithstanding the usual diplomacy and careful moderation of his language, in conversation he defended his church and all its tenets, asseverating that polygamy is the result of divine revelation, communicated to his people by God, through his servant Joseph Smith, confirmed in subsequent revelations to himself and to others, thus carrying out, as intended by the Almighty, the injunction to increase, multiply and replenish the earth, and so presenting the example of His chosen people in the consummation of His will toward the children of men.

One of the most adept and skillful, as well as magnetic and genial of the Mormon magnates, is Mr. Cannon, the Utah delegate in Congress. Mild, smooth and scholarly, carefully avoiding offense in speech, and at every point guarding against antagonism of prejudice, feeling his way cautiously to the point aimed at, he will take up one after another of your objections to Mormonism, argue his case with a persuasiveness and scriptural commentary that lead one to admire the ability of the man. If he fails to convince your reason, he certainly impresses you with the fact that he possesses and knows how to practice the arts of the gentleman. George A. Smith, first counselor, is the strong sledge-hammer man of Mormonism. He is a positive character, and states his propositions in such a way as to indicate his confi-